



Using Batik in Sidomukti Village as an Etnopedagogical Learning Resource

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ABSTRACT

Batik is one of the identities of the Indonesian nation. Batik is one of the common things in Indonesia related to one of the cultural diversity in Indonesia. The motifs in batik are closely related to life and Javanese culture which is quite strong. One of the Nusantara batik that is quite famous in East Java, specifically in Magetan Regency, is sidomukti batik. Sidomukti batik has quite a lot of its own motifs, each of which certainly has its own meaning and significance. It can be called sidomukti batik because this batik is made in the Sidomukti village area, this village is one of the villages in Magetan Regency that produces quite a lot of batik and of course many motifs have their own meaning and significance. Sidomukti Magetan batik has its own characteristics, namely batik with bamboo motifs. This existence of this research was conducted with the aim of utilizing sidomukti batik as a learning resource for ethnopedagogy. This study used a descriptive qualitative research design. After conducting the research, it can be concluded that sidomukti batik can be used as a learning resource for ethnopedagogy in elementary schools. Moreover, in a broader context, this research has illustrated how local art traditions can be transformed into innovative and sustainable learning media, which contribute to the achievement of SDG 4: quality education and preservation of Indonesian cultural heritage.

Keywords: *Batik, identity, learning resources, ethnopedagogy.*

ABSTRAK

Batik merupakan salah satu identitas bangsa Indonesia. Batik merupakan salah satu hal umum yang ada di Indonesia terkait dengan salah satu keragaman budaya di Indonesia. Motif pada batik erat kaitannya dengan kehidupan dan kebudayaan jawa yang cukup kental. Salah satu batik Nusantara yang cukup terkenal di daerah Jawa Timur tepatnya di Kabupaten Magetan adalah batik sidomukti. Batik sidomukti memiliki cukup banyak motif tersendiri yang tentunya memiliki makna dan arti sendiri dari setiap motifnya. Adanya hal demikian penelitian ini dibuat dengan tujuan untuk pemanfaatan batik sidomukti sebagai sumber belajar etnopedagogi. Penelitian ini menggunakan desain penelitian kualitatif deskriptif, dengan pendekatan etnografi, penelitian di lakukan di SDN Poncol 3. Setelah dilakukan penelitian dapat disimpulkan bahwa batik sidomukti dapat dimanfaatkan untuk sumber belajar etnopedagogi di sekolah dasar.

Kata Kunci: *Batik; identitas; sumber belajar; etnopedagogi.*

INTRODUCTION

Indonesia is known for its rich cultural heritage, including batik, a unique and diverse art form. In 2009, UNESCO designated Indonesian batik as an Intangible Cultural Heritage of Humanity, affirming that it is not simply a traditional fabric but also a symbol of cultural identity and the values of Indonesian society. The values of batik are not limited to aesthetics and art; they also contain profound local philosophy and wisdom. Educational studies have shown that batik motifs can be an effective tool for character education and strengthening moral values. For example Ghufroudin et al., (2018), found that the batik-making process in schools builds students' character through reflection on batik philosophy and local symbols.

At the elementary school level, batik has also been used as a learning medium Purwastuti (2022), examined the use of batik as a teaching medium in elementary schools in Bantul and found that batik embodies local wisdom values that can strengthen students' character, such as a sense of responsibility, perseverance, and patience. More specifically, in ethnopedagogical research, batik has been identified as a rich learning resource. For example, Sari & Gunansyah, (2018), in their article "Gedhog Batik as a Resource for Ethnopedagogical Learning" demonstrated that the motifs and process of making Gedhog batik encompass cognitive (e.g., mathematical concepts: symmetry, lines, dots), affective (cultural identity), and psychomotor (batik-making skills) content .

This finding is reinforced by (Wardhani, 2024) who stated that batik-based ethnopedagogy can strengthen the Pancasila Student Profile, particularly in the character of diversity and cooperation. Regarding the local curriculum, research by Lestari et al., (2021) developed teaching materials based on Ngawi batik motifs for use in elementary schools and found them to be feasible and effective in trials (Yonanda et al., 2023).

Contemporary research also shows that specific batik motifs have symbolic meanings relevant to the character of modern-day students. (Puspitasari et al., 2024) analyzed Ciprat Langitan batik and identified values such as cooperation, mutual assistance, and environmental stewardship, which are relevant to strengthening the character of the Pancasila Student Profile.

Similarly, batik-based learning tools have also been developed. (Kusni et al., 2021) developed a Student Worksheet based on the Tanjung Bumi batik motif and reported that its use enhances students' character by fostering the internalization of cultural values. Another highly relevant study by Anindya et al., (2024) examined Jetis batik as an implementation of ethnopedagogy to strengthen the character of Pancasila students. They found that the motifs and symbolic meanings of Jetis batik embody the values of honesty, hard work, peace, and responsibility, which align with the ideal character of Indonesian students outlined in the Pancasila Student Profile. In the context of learning development, a study by (Desstya & Oktaviani, 2024) examined the need to develop ethnoscience-based batik learning tools. It confirmed that batik can serve as a tool for meaningful, context-based science learning in elementary schools. Meanwhile, the use of batik stamping tools made from recycled paper in elementary schools has been shown to increase student engagement in creative, environmentally focused learning (Ramadhan et al., 2024).

All of this research demonstrates that batik, as a local cultural heritage, has great potential as an ethnopedagogy-based learning resource, especially in elementary schools. Because batik

motifs embody moral, ethical, character, and philosophical values relevant to character education, the batik-making process teaches psychomotor skills, patience, cooperation, and responsibility. Integrating local batik into the curriculum connects students with their cultural roots, strengthening national identity and local wisdom (Y. D. Kurino & Rahman, 2022). With the Freedom to Learn approach, which emphasizes contextualization and the holistic development of student potential, batik can become a highly contextual, creative, and culturally grounded learning medium.

Therefore, it is highly relevant to examine “The Use of Batik in Sidomukti Village as a Resource for Ethnopedagogical Learning” in elementary schools. This research will not only explore the values of local wisdom in Sidomukti batik but also examine how these values can be integrated into learning to strengthen character, preserve culture, and develop an education rooted in local identity.

METHODS

Type and Design

This study employed a descriptive qualitative research design. The goal was to describe and analyze the use of batik in Sidomukti Village as an ethnopedagogical learning resource in elementary education. A qualitative approach was chosen because it allows for a deeper understanding of social and cultural phenomena within a natural learning context. According to Creswell and Poth, qualitative research is an approach to exploring and understanding the meanings that emerge from individuals or groups within a specific social context. **Data and Data Sources**

This research was conducted at SDN Poncol 3, Poncol District, Magetan Regency. The research was conducted in a third-grade class with three students. The number of these three students was based on the number of students in the third grade is only three students. This school was selected purposively because of its relevance to the research topic and its involvement in batik learning.

Data collection technique

Data were collected through observation, interviews, and documentation.

- 1) Observations were conducted during learning sessions involving batik-making activities. Researchers observed how the integration of cultural content into learning through student engagement and the values that emerged during the learning process.
- 2) Interviews were conducted with students to obtain information regarding their perceptions, experiences, and understanding of ethnopedagogy learning through batik.
- 3) Documentation included photographs, student worksheets, and lesson plans that demonstrated the use of batik as a learning resource.

Data analysis

Data analysis followed Sugiyono (2022) interactive model, which includes three stages: 1) data reduction, 2) data presentation, and 3) drawing conclusions. During data reduction, the researcher organized and simplified the raw data from observations and interviews. The data were then presented in descriptive narrative form to identify recurring patterns related to the

integration of cultural values and student learning outcomes. Conclusions were drawn inductively, supported by triangulation of sources and techniques to ensure validity.

RESULTS AND DISCUSSION

1) Utilization of Sidomukti batik as a learning resource

The results of this study indicate that the use of Sidomukti batik as a learning resource was implemented through project-based thematic learning at SDN Poncol 3. The learning process integrated batik-making activities into arts and culture, science, and Pancasila education lessons. The researchers designed learning that enabled students to observe, practice, and reflect on the values inherent in the batik tradition. This finding is in line with (Maharani et al., 2024) who argue that the transformation of Discovery Learning-based learning with an ethnopedagogical approach provides opportunities for educators to develop learning models that are contextual, relevant, and in harmony with local culture. The implementation of local wisdom-based Discovery Learning can also demonstrate an impact on students' affective dimensions (Y. D. Kurino & Herman, 2024; Y. dwi Kurino & Turmudi, 2023). Cultural literacy integrated into Discovery Learning can strengthen Pancasila student profile values, such as mutual cooperation, integrity, and patriotism (Andita & Tirtoni, 2024)

2) Developing Character and Cultural Values

Through the batik project, several character values can be observed developing among students, including discipline, perseverance, cooperation, and responsibility. Students learn to work collaboratively, follow each step of the process carefully, and appreciate the effort required to produce the batik project. This is accomplished by attaching cut-out batik motifs to clothing patterns prepared by the teacher. The teacher also integrates a reflective discussion to help students identify valuable lessons learned from the activity. The application of ethnopedagogy through batik-making activities aligns with the profile of Pancasila students, particularly in fostering creative, collaborative, and culturally aware learners. The ethnopedagogical approach presents a new approach in education, incorporating elements of local wisdom into formal learning activities. Through an ethnopedagogical approach, the learning process becomes more relevant to students' daily lives and can facilitate students' understanding of the material because it aligns with their socio-cultural environment (Priyatno et al., 2025). Furthermore, this research integrates local culture into classroom learning to support Sustainable Development Goals (SDG 4) on quality education, which emphasizes inclusive, equitable, and culturally relevant learning experiences. Students can not only learn about art but also internalize the values of sustainability, respect for diversity, and pride in cultural heritage.

3) Teacher and Student Responses :

According to interviews, some teachers stated that using batik as a learning resource makes students enthusiastic and engaged in learning. The cultural context provides a sense of ownership and makes abstract concepts more tangible. Students are more motivated to participate because the learning material is closely related to their social life. The students also expressed pride in learning something that represents their city's identity. One student said, "Now I understand that every batik motif I draw has meaning, and we must preserve our

culture." This statement reflects the effective impact of ethnopedagogical learning, where cultural understanding can be linked to emotional connections and self-identity. This finding is also in line with the findings of (Mbuik et al., 2025) that integrated learning based on local wisdom has been proven to be effective in increasing students' attitudes of nationalism and active participation.

CONCLUSION

This research demonstrates that Sidomukti batik can serve as an effective ethnopedagogical learning resource, bridging formal education and local cultural practices. Project-based thematic learning activities involving the creation of batik projects by pasting paper pieces can enhance students' understanding of local wisdom while developing core character values consistent with the Merdeka curriculum and the Pancasila student profile.

Students demonstrate character values by patiently studying Sidomukti batik. They respond well to learning, as evidenced by their ability to answer teacher questions about Sidomukti batik motifs. Moreover, in a broader context, this approach illustrates how local art traditions can be transformed into innovative and sustainable learning media, which contributes to the achievement of SDG 4: quality education and preservation of Indonesia's cultural heritage.

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